

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (b) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

## THE THEOSOPHICAL MOVEMENT

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### WHITE LOTUS DAY—1991

[Before our next issue is out, the Theosophical world will have commemorated White Lotus Day. It is a special event this year as it marks the 100th anniversary of the passing of H. P. Blavatsky. Appropriately, a greater part of this issue is devoted to this greatest Theosophist of our age.

We reprint below an editorial from THE THEOSOPHICAL MOVEMENT for April 1956.—Eds.]

SINCERE and earnest students of Theosophy will be preparing themselves individually to celebrate the event observed by them as White Lotus Day. It is the anniversary of the passing of H. P. Blavatsky on the 8th of May, 1891.

As the years roll by, the fragrance of the White Lotus exhilarates the life breath of old students. That flower is a symbol of Purity and Beauty which has not been tarnished by the mud and water out of which it grew. The Seed fell from heavenly heights and involved itself in earth and water, and when it sprouted it was influenced by air and fire and light, until its evolution showed its colour, form and fragrance; then its petals fell. The Seed within, ever immortal, will produce in due season the White Lotus again.

There are many aspects of the life H. P. Blavatsky lived, of the labour that she put forth for humanity, of the love which she poured out in the service of the Great Fraternity. Different students value her teachings differently, interpret her mission and her message from one or another point of view. Here we want to present a particular one which seems to us most vital in this cycle.

The Theosophical Movement is ages long. Its manifestations on earth are cyclical. To the fashioning of Cycles mortals make their contribution. The condition of the human mind determines the work of the Great Lodge of Perfected Men from age to age. The Great Lodge is the Spirit which puts forth a Ray or Incarnation of Itself, which acts as Its Soul. The Soul brings with it, to the mundane world, all the necessary knowledge which it has been asked to impart to the mankind of that particular cycle. It also is environed suitably, so that the method by which the knowledge is imparted suits the mission to be fulfilled by the Soul, the message to be delivered.

The immortal Seed of the Lotus cyclically manifests as a flower in the world of men. Mortals are attracted by the nature of the flower; discerning minds see the seed and also the influence of the waters of mundane civilization; they are able to see the nature of the knowledge imparted, the particular aspect of the Wisdom-Religion, which in its completeness is in the custody of the Great Fraternity.

Now, there is one particular feature which was peculiar to the expression of the Wisdom-Religion at the close of the first 5,000 years of the Kali Yuga which marked the advent of H. P. Blavatsky. In giving her Message she emphasized, perhaps more unequivocally than it had ever been emphasized before, the existence of the Great Lodge. The origin and genesis of the Fraternity of Perfected Sages and Seers, its long story and its present function are spoken of openly by H. P. Blavatsky in her books. She explained how Heavenly Wisdom, expressed from age to age in earthly knowledge, has ever, once it has been imparted, been misunderstood, misapplied, distorted and even abused. The significance of this teaching is grasped only by a few. Even the intuitive sometimes fail to see the real inwardness of the statement of H. P. Blavatsky which we quote below. In commenting on certain adverse criticisms made by Dr. Hube Schleiden on the teachings of Theosophy and the claims made for it by her, H. P. Blavatsky said:

I speak "with absolute certainty" only so far as my own *personal* belief is concerned. Those who have not the *same warrant* for their belief as I have, would be very credulous and foolish to accept it on blind faith. Nor does the writer believe any more than her correspondent and his friends in any "authority," let alone "divine revelation"! Luckier in this than they are, I need not even

rely in this as they do on my *intuition*, as there is no *infallible* intuition. But what I do believe in is (1), the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2), that it has reached us *unaltered*; and (3), that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching. (*Lucifer*, Vol. V, p. 157, October 1889)

H. P. Blavatsky's conviction being what she expresses in the itemized sentence, is it not the solemn duty of the intellectually honest student to consider it calmly and dispassionately? Should he not sincerely try to gather the data and to acquire the necessary instruction, gaining insight into and understanding of what is said, so that it may become his own belief as well as hers?

Is this necessary? It is. The earnest student's aim should be to shape his mind and heart ever and always for the right service of the Great Lodge. For real service the student needs to know the status and standing, the construction and constitution of the Great School of the Perfect Teachers—at least to the extent that these are vouchsafed in the Message, exoteric and esoteric, put into motion by H. P. Blavatsky in the last decades of the 19th century.

Her warning in the Preface to *The Key to Theosophy* has its own significance in the context of what is said above:

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

Many a sincere propagandist in the field of Theosophical service remains, unknown to himself, mentally lazy. His labour of love would produce better results were he to try to perceive the stupendous fact about the nature and character of the Message of the Wisdom-Religion enshrined in the above quotation from H. P. Blavatsky with its three items.

One fact implicit in her recorded Message is this:

There is a Fraternity, a Brotherhood, whose Wise Members are genuine philanthropists, great sacrificers, selfless lovers of humanity. They desire today as always that a copy of their august Organism be reproduced on earth. Chelas, whose task it is to rediscover the truths

of the Wisdom-Religion, indivisible and infallible, should unite to form a nucleus on earth after the pattern of the Heavenly Body. The present Movement will become one of the many Movements of the past, but those who aspire to learn that they may fulfil the holy task of building on earth a Heavenly Tabernacle are not concerned with the past or with the future, but with the Eternal Present. The past and the future belong to mortality; the Eternal Present, to the Immortality of Ideas of Progression and Perfection.

Now, how shall the nucleus be built? True knowledge, real love of our fellow men, persevering zeal to serve humanity, selflessness to labour in unison with brother-disciples—these are the forces that will build the nucleus desired.

One Will, Enlightened Hearts, Minds united by the One Wisdom. All Adepts have similarity of Aim—to free human minds from enslavement to false knowledge; similarity of Purpose—to help mortals to progress to perfection; similarity of Teaching, which reveals the method whereby the Aim and the Purpose can be achieved.

The Chela learns how to copy the pattern of the life and labour of his Guru; the mortal has to be taught how to attain immortality. Thus the aspirant and devotee must do his work on himself and also help others by precept and example.

What an inspiration is enshrined in the truth that Great Souls live to teach us ordinary souls; and again, in the truth that all of Them are united by one method of helping all, through a cyclic as well as a continuous effort to promulgate the One Wisdom, immemorial and ever living!

The Lotus may disappear, but the Lotus Seed exists for ever and cyclically brings into manifestation a fresh flower.

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My days are my Pralayas, my nights—my Manvantaras.

—H.P.B.

## THE CREMATION

[This account of the cremation of H. P. Blavatsky's mortal remains is reprinted from *Lucifer* for June 1891. The address read at the Crematorium at Woking, by G. R. S. Mead, General Secretary of the European Section of the Theosophical Society, was carefully drawn up by the members of the staff at the London Headquarters and other prominent students of Theosophy.—Eds.]

THE quiet of Headquarters early on Monday morning, May 11th, was remarkable. There was no hurry, nothing to show that anything unusual was to take place, except the serious faces of the residents and the constant receipts of telegrams. Shortly before 10 a number of Theosophists arrived, and together with those of the staff who had not the immediate direction of affairs, stood waiting in a double line in the hall and covered way. With quiet order the transfer was duly effected and the simple hearse started for Waterloo Station, accompanied by three members, the others finding their way to the station as they pleased, it being the repeatedly expressed wish of H.P.B. that no show or parade of any kind should be made over her body.

At Waterloo were many familiar faces, though not so many as there would have been had the notice been longer, as the many letters of regret for enforced absence testified. To an outsider who did not understand the spirit that animated the assembled Theosophists, and who had never regarded death as a mere change and the body as simply a garment, the absence of all mourning and the usual funeral paraphernalia must have caused some surprise. But to all of us present there seemed an appropriateness in making the last act in the drama of so unconventional a life in harmony with the rest.

The way from the Woking station to the Crematorium led through a length of pleasant sunlit lanes, arched over with new-born leaves, and the beauty of a glorious May morning brightened the grief which even the calmest-minded felt, for it takes many incarnations to "kill the heart" and lose all preference for the personality. Indeed on that particular morning nature showed herself in one of her happiest moods and seemed to smile a joyous farewell to the body of one of her dearest and most wondrously endowed children.

The Officers of the Society and the Headquarters Staff surrounded the flower-decked bier, and all remained in deepest silence while

G. R. S. Mead, the General Secretary of the European Section, and Private Secretary to H.P.B. for the past two years, standing at the head, read the following address:

"FRIENDS AND BROTHER THEOSOPHISTS,

"H. P. Blavatsky is dead, but H.P.B., our teacher and friend is alive, and will live forever in our hearts and memories. In our present sorrow, it is this thought especially that we should keep ever before our minds. It is true that the personality we know as H. P. Blavatsky will be with us no longer; but it is equally true that the grand and noble individuality, the great soul that has taught all of us men and women to live purer and more unselfish lives, is still active.

"The Theosophical Society, which was her great work in this incarnation, still continues under the care and direction of those great living Masters and Teachers whose messenger she was, and whose work she will resume amongst us at no distant period.

"Dear as the personality of H.P.B. is to us, to many of whom she took the place of a dearly loved and revered mother, still we must remember that, as she has so often taught us, the personality is the impermanent part of man's nature and the mere outer dress of the real individuality.

"The real H.P.B. does not lie here before us. The true self that inspired so many men and women in every quarter of the earth with a noble enthusiasm for suffering humanity and the true progress of the race, combined with a lofty ideal of individual life and conduct, can in the mind of no Theosophist be confounded with the mere physical instrument which served it for one brief incarnation.

"Fellow Theosophists, the duty that lies before us, her pupils and friends, is plain and simple. As we all know so well, the one great purpose of our teacher's life in this her present incarnation, a purpose which she pursued with such complete unselfishness and singleness of motive, was to restore to mankind the knowledge of those great spiritual truths we today call Theosophy.

"Her unvarying fidelity to her great mission, from which neither contumely nor misrepresentation ever made her swerve, was the keynote of her strong and fearless nature. To her who knew so well its true and inner meaning, Theosophy was an ever-present power in her life, and she was ceaseless in her endeavours to spread the knowledge

of the living truths of which she had such full assurance, so that by their ever-widening influence the wave of materiality in Science and Religion might be checked, and a real and lasting spiritual foundation laid for the true progress and brotherhood of mankind.

"With such an example before us, then, our duty as Theosophists is clear. We must continue the work that H.P.B. has so nobly commenced, if not with her power—which to us is as yet impossible—at least with an enthusiasm, self-sacrifice and determination such as she alone can show our gratitude to her and our appreciation of the great task she has committed to us.

"We must, therefore, each individually take up our share of that task. Theosophy is not dead because today we stand by H.P.B.'s dead body. It lives and must live, because Truth can never die; but on us, the upholders of this Truth, must ever rest the heaviest of all responsibilities, the effort so to shape our own characters and lives that that Truth may be thereby commended to others.

"Most fortunately for all of us, H.P.B. leaves the work on a firm foundation and fully organized. In spite of failing health and bodily pain, our beloved leader to the very last moments of her life continued her unceasing exertions for the cause we all love so well. Never did she relax one moment from her vigilance over its interests, and she repeatedly impressed upon those who surrounded her the principles and methods by which the work has to be carried on, never contemplating for one instant that the death of her body could be any real hindrance to the performance of the duty which would then more than ever be incumbent on every earnest member of the Society. This duty, which lies so clearly before us, and of which H.P.B. has set us so striking an example, is to spread the knowledge of Theosophy by every means in our power, especially by the influence of our own lives.

"Much as we love and reverence our leader, our devotion to the work must not rest on the transient basis of affection for a personality, but on the solid foundation of a conviction that in Theosophy itself, and in it alone, are to be found these eternal spiritual principles of right thought, right speech and right action, which are essential to the progress and harmony of mankind.

"We believe that if H.P.B. could stand here in the body and speak to us now, this would be her message to all the members of the

Theosophical Society, not simply to those who are present, but to all who, without distinction of race, creed, or sex, are with us in heart and sympathy today. She would tell us as she has told many of us already, that a 'clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Sacred Science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.'

"And now in silence we leave the body of our teacher and go back to the everyday world. In our hearts we shall ever carry with us her memory, her example, her life. Every Theosophical truth that we utter, every Theosophical effort that we make, is one more evidence of our love for her, and what should be greater even than that, of our devotion to the cause for which she lived. To that cause she was ever true—to that truth let none of us be ever false."

A brief silence succeeded, and then the vehicle that bore the body of the greatest of the Theosophists passed through the folding doors of the Crematorium. Nothing could have been simpler. No ceremony, no pomp or pageantry, no distressing signs of emotion or useless mourning; and yet the last act of honour to our great leader's body was far from being without its impressiveness; and the scene at Woking will ever live in the memories of the spectators, who could not fail to sense the grave seriousness of the occasion, the deep and suppressed feelings of the mourners, and the determination shown in the set faces of those who work for Theosophy.

Two hours afterwards the urn containing the ashes of our beloved teacher's body was reverently received, and carried back to Headquarters and placed in her own rooms, thus terminating a very eventful day for the Theosophic world.

Yes; that last farewell to H.P.B.'s recent garment of flesh marks an important epoch in the annals of the Theosophical Society, and a new point of departure for increased effort and exertion.

In the hearts of those who are endeavouring to make Theosophy a real factor in their lives, there must remain an overwhelming sense of

gratitude to her who has inspired them with the will to do so; and this sense of gratitude, love and respect will never be content until it can find fit expression. No material memorial, nothing that money can purchase, will ever be judged a sufficient tribute to her memory. There is but one way in which the debt can be paid, and that is by making the Theosophical Society a world-wide success and Theosophy known throughout the whole globe. The work to be done is one not only of head and hands but also of heart, the well-spring of all right actions and the real magnet-point of our humanity. The tremendous burden of responsibility that lay so heavily on H.P.B., but which she so gladly bore for the Society, must now be shared among ourselves. No longer can H.P.B. stand as a "buffer," as she herself phrased it, to the Society and be the scapegoat of all its shortcomings. While she lived, every mistake and wrongdoing of those who surrounded her were set down to H.P.B., and she had to bear the blame for all. This is now no longer possible. The Theosophical Society, and each of its members, must stand upon their own merits, and the day of vicarious atonement is past. If the world is to respect Theosophy, we must make it first of all respect the Theosophical Society, both for its labours for others and for the immediate good it does to those who come within its pale. We must teach and exemplify: teach what Theosophy is in plain and simple words, and exemplify its redeeming power by our right conduct in all the affairs of life.

He alone is a true Theosophist who develops all his higher faculties and learns to sense the "fitness of things," their underlying harmony, on all occasions. Right thought, right feeling, right speech, right judgment and right action, are the signs of such an one, and will indubitably lead to that consummation of brotherhood which we have before us as our ideal.

Let us, then, who would fairly earn the title of Theosophist, see well to this and follow the example of H.P.B. in sacrificing ourselves for the good of others.

As a mother, even at the risk of her own life, protects her son, her only son : so let there be goodwill without measure among all beings. Let goodwill without measure prevail in the whole world, above, below, around, unstinted, unmixed with any feeling of differing or opposing interests. If a man remain steadfastly in this state of mind all the while he is awake, whether he be standing,

walking, sitting, or lying down, then is come to pass the saying, "even in this world happiness has been found." (*Metta Sutta*, quoted in Rhys David's *Buddhism*)

—G. R. S. MEAD

[After the cremation of H.P.B.'s body, the ashes were divided into three portions: one for India, another for Europe, and the third for America, each portion to be deposited at the Headquarters in Adyar, London and New York. Col. Olcott carried the quantity reserved for India with him across the ocean to America, across America to Japan, and thence to Madras, and thus once again after H.P.B. had passed away her ashes made the circuit of the globe. Mr. Judge, who was the General Secretary of what was then the American Section of the Theosophical Society, carried his portion to New York. As Col. Olcott aptly remarked when the question of the preservation of the ashes arose: "If we consider the Theosophical career of H.P.B. we shall find it divided into three stages, *viz.*, New York, India, and London—its cradle, altar, and tomb." This is how the division came to be made. ("The Ashes of H.P.B.," *The Path*, January 1893).]

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WHEN you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theosophical ideas—however labelled—it is not so bad. We are not working merely that people may call themselves *Theosophists*, but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not, so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realize a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view.

—H.P.B.

## MAHATMAS AND CHELAS

[Perhaps the most important mission of H.P.B.'s life of dedicated service was the revival of the true teaching about the ancient institution of Gurus and Chelas, Teachers and Disciples. For the Western world, this was almost wholly an unfamiliar conception; and, in the East, the truth about Chelaship had not only been forgotten but had been misunderstood and misapplied. False gurus and, worse, false notions of who a guru is, flourished. H.P.B. spoke openly about the existence of a Fraternity of Perfected Souls on this our Earth, even in our day and age, and taught what true chelaship implies—not by mere precept but also by example. One such article by her, which was first published in *The Theosophist* for July 1884, is reprinted here.—EDS.]

A MAHATMA is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of reincarnations during the process of cosmic evolution, provided, of course, that they do not go, in the meanwhile, against the purposes of Nature and thus bring on their own annihilation. This process of the self-evolution of the MAHATMA extends over a number of "incarnations," although, comparatively speaking, they are very few. Now, what is it that incarnates? The occult doctrine, so far as it is given out, shows that the first three principles die more or less with what is called the physical death. The fourth principle, together with the lower portions of the fifth, in which reside the animal propensities, has *Kama Loka* for its abode, where it suffers the throes of disintegration in proportion to the intensity of those lower desires; while it is the higher *Manas*, the pure man, which is associated with the sixth and the seventh principles, that goes into *Devachan* to enjoy there the effects of its good *Karma*, and then to be reincarnated as a higher individuality. Now, an entity, that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of that lower *Manas* until there arrives a time when its whole *Manas*, being of an entirely elevated character, is centred in the higher individuality, when such a person may be said to have become a MAHATMA. At the time of his physical death, all the lower four principles perish without any suffering, for these are, in fact, to him like a piece of wearing apparel which he puts on and off at will. The

real MAHATMA is then not his physical body but that higher *Manas* which is inseparably linked to the *Atma* and its vehicle (the sixth principle)—a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by the Occult Philosophy. When, therefore, people express a desire to "see a MAHATMA," they really do not seem to understand what it is they ask for. How can they, by their physical eyes, hope to see that which *transcends* that sight? Is it the body—a mere shell or mask—they crave or hunt after? And supposing they see the body of a MAHATMA, how can they know that behind that mask is concealed an exalted entity? By what standard are they to judge whether the *Maya* before them reflects the image of a true MAHATMA or not? And who will say that the physical is not a *Maya*? Higher things can be perceived only by a sense pertaining to those higher things. And whoever therefore wants to see the real MAHATMA, must use his *intellectual* sight. He must so elevate his *Manas* that its perception will be clear and all mists created by *Maya* must be dispelled. His vision will then be bright and he will see the MAHATMA wherever he may be, for, being merged into the sixth and the seventh principles, which are ubiquitous and omnipresent, the MAHATMAS may be said to be everywhere. But, at the same time, just as we may be standing on a mountain top and have within our sight the whole plain, and yet not be cognisant of any particular tree or spot, because from that elevated position all below is nearly identical, and as our attention may be drawn to something which may be dissimilar to its surroundings—so in the same manner, although the whole of humanity is within the mental vision of the MAHATMAS, they cannot be expected to take special note of every human being, unless that being by his special acts draws their particular attention to himself. The highest interest of humanity, as a whole, is their special concern, for they have identified themselves with that Universal Soul which runs through Humanity, and he who would draw their attention, must do so through that Soul which pervades everywhere. This perception of the *Manas* may be called "faith" which should not be confounded with *blind belief*. "Blind faith" is an expression sometimes used to indicate belief without perception or understanding; while the true perception of the *Manas* is that enlightened belief, which is the real meaning of the word "faith." This belief should at the same time be accompanied by

*knowledge, i.e., experience, for "true knowledge brings with it faith."* Faith is the perception of the *Manas* (the fifth principle), while knowledge, in the true sense of the term, is the capacity of the Intellect, *i.e.,* it is spiritual perception. In short, the higher individuality of man, composed of his higher *Manas*, the sixth and the seventh principles, should work as a unity, and then only can it obtain "divine wisdom," for divine things can be sensed only by divine faculties. Thus the desire, which should prompt one to apply for *chelaship*, is to so far understand the operations of the Law of Cosmic Evolution as will enable him to work in harmonious accord with Nature, instead of going against its purposes through ignorance.

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THE *glamour* with which H.P.B. evoked towards herself human respect and affection was a greater "miracle" than any her traducers have drawn our attention to. It was equalled only by the envenomed hate towards her with which she could apparently inspire her enemies. And how she could have enemies at all is a "miracle" to me; for, in spite of her tremendous attainments and unrivalled talent, she had not a vestige of pedantic assumption, and had the simple heart of a child. "Impostor" indeed! She was almost the only mortal I have ever met who was *not* an impostor. And the flagrant and apparent ignorance of those who style her so is contemptible. They allege that she "founded a new religion." Where and when did either she or hers make such claim? On the authority of mendacious popular gossip, they allege that the "new religion" like the baleful old mockery of a religion that is in this country, by law established, was attested by thaumaturgy and miracle. They are ignorant of the very elements of Theosophy who make such a charge....Ye sneerers of cheap sneers, read *Isis Unveiled*, *The Secret Doctrine*, and the *Key to Theosophy*, and you will find that Theosophy is, most likely, something too high for your comprehension, but something that is immeasurably removed from the possibility of being assisted by the legerdemain of a charlatan or the jugglery of a mountebank.

—SALADIN (WILLIAM STEWART ROSS)  
(From the *Agnostic Journal*)

## WHAT THE MASTERS HAVE SAID ABOUT H.P.B.

[Reprinted from THE THEOSOPHICAL MOVEMENT, April 1954.]

MR. JUDGE, in his article "Masters, Adepts, Teachers, and Disciples" (reprinted in *The Heart Doctrine*), refers to letters from the Masters in which H.P.B. is called "their chela, and is chided now and then." Referring to those Theosophists who ask if there are other letters besides those published in which H.P.B. is called to account, Mr. Judge says:

Let them be published by all means, and let us have the full and complete record of all letters sent during her life....As she herself published letters and parts of letters from the Masters to her in which she is called a chela and is chided, it certainly cannot matter if we know of others of the same sort. For over against all such we have common sense, and also the declarations of her Masters that she was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all she did. And she was the first direct channel to and from the Lodge, and the only one up to date through which came the objective presence of the Adepts.

Some of the statements about H.P.B. made by the Masters in Their letters are given below. In October 1880, at the very outset of Their correspondence with Mr. A. P. Sinnett, Mahatma K.H. wrote to him:

Ingratitude is not among our vices...imperfect as may be our visible agent...yet, she is the best available at present, and her phenomena have for about half a century astounded and baffled some of the cleverest minds of the age.

Again, some eight years later the same Master wrote to Col. Olcott an important letter, extracts from which were published by H.P.B. in *Lucifer* for October 1888. He stated in that letter:

...we employ agents—the best available. Of these, for the past thirty years, the chief has been the personality known as H.P.B. to the world (but otherwise to us). Imperfect and very troublesome, no doubt, she proves to some; nevertheless, there is no likelihood of our finding a better one for years to come—and your theosophists should be made to understand it. Since 1885 I have not written, nor caused to be written save through her agency, direct or remote, a letter or line to anybody in Europe or America, nor communicated

orally *with*, or *through* any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. Her fidelity to our work being constant, and her sufferings having come upon her through it, neither I nor either of my Brother Associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices....H.P.B. has next to no concern with administrative details, and should be kept clear of them, so far as her strong nature can be controlled. But this *you must tell to all—with occult matters she has everything to do*. We have *not* abandoned her. She is *not* "given over to chelas." She is *our direct agent*.

From 1880 to 1885 many were the letters with which Mr. Sinnett was favoured, and in them many matters concerning H.P.B. were explained to him. In several were brief statements exhorting him to place full confidence in her. Thus, as early as November 1880 he was advised: "Try to believe more than you do in the 'old lady.'...she *is* truthful and does the best she can for you."

At Simla, in September of the following year, Mr. Sinnett and Mr. Hume, who were getting instructions from H.P.B. and in connection with which difficulties had arisen, received a letter from Mahatma K.H. He explained:

...kind Brothers, once that you have learned the truth; once told, that this unbalanced mind, the seeming incongruity of her speeches and ideas, her nervous excitement, all that in short, which is so calculated to upset the feelings of sober minded people, whose notions of reserve and manners are shocked by such strange outbursts of what they regard as her temper, and which so revolt you—once that *you know* that nothing of it is due to any fault of hers, you may, perchance, be led to regard her in quite a different light. Notwithstanding that the time is not quite ripe to let you entirely into the secret, and that you are hardly yet prepared to understand the great Mystery, even if told of it, owing to the great injustice and wrong done, I am empowered to allow you a glimpse behind the veil. This state of hers is intimately connected with her occult training in Tibet, and due to her being sent out alone into the world to gradually prepare the way for others. After nearly a century of fruitless search, our chiefs had to avail themselves of the only opportunity to send out a European *body* upon European soil to serve as a connecting link between that country and our own.

...Now, no man or woman, unless he be an initiate of the "fifth circle," can leave the precincts of *Bod-las* and return back into the world in his integral whole—if I may use the expression. *One*, at least of his seven satellites [principles] has to remain behind for two reasons: the first to form the necessary connecting link, the wire of transmission—the second as the safest warranter that certain things will never be divulged. She is no exception to the rule....

On this same theme H.P.B. herself said to Mr. Sinnett in March 1882:

Now, do you really think that you know *ME* my dear Mr. Sinnett? Do you believe that, because you have fathomed—as you think—my physical crust and brain, that shrewd analyst of *human* nature though you be—you have ever penetrated even beneath the first cuticles of my *Real Self*? You would gravely err, if you did. I am held by all of you as *untruthful* because hitherto I have shown the world only the true exterior Mme. Blavatsky. It is just as if you complained of the *falseness* of a moss and weed covered, and *mud*-covered, stony and rugged rock for writing outside "I am *not* moss covered and mud-plastered; your eyes deceive you for you are unable to see beneath the crust," etc. You must understand the allegory. It is not *boasting* for I do not say whether *inside* that unprepossessing rock there is a palatial residence or an humble hut. What I say is this: you *do not know me*; for whatever there is *inside* it, is *not what you think* it is; and—to judge of me therefore, as of one *untruthful* is the greatest mistake in the world besides being a flagrant injustice. *I*, (the inner real "I") am in prison and cannot show myself as I am with all the desire I may have to. Why then, should I, because speaking for myself *as I am* and feel myself to be, why should I be held responsible for the *outward* jail-door and *its* appearance, when I have neither built nor yet decorated it?

Mahatma K.H. also wrote to Mr. Sinnett in the same month:

[H.P.B.] is accused of *untruthfulness*, *inaccuracy* in her statements. "Ask no questions and you will receive *no lies*." *She is forbidden* to say what she knows. You may cut her to pieces and she will not tell....Were she more of a natural born *liar*—she might be happier and won her day long since by this time. But that's just where the shoe pinches, Sahib. She is *too truthful*, *too outspoken*, *too incapable of dissimulation*: and now she is being daily crucified for it.

A few months later the Master again came to her defence and explained the position thoroughly to Mr. Sinnett, as follows:

Know then, that if she ever became guilty of real, *deliberate* deception, owing to that "zeal," it was when in the presence of phenomena produced, she kept constantly denying—except in the matter of such trifles as bells and raps—that she had anything to do with their production *personally*. From your "European standpoint" it is downright deception...from our *Asiatic* standpoint,...if we look into the motive, a sublime, self-denying, noble and meritorious—not *dishonest*—zeal....Was, or rather is, it lack of intellectual perceptions in her? Certainly not. It is a psychological disease, over which she has little if any control at all...The stereotyped phrase: "It is *not I*; I can do nothing by myself...it is all they—the Brothers...I am but their humble and devoted slave and instrument" is a downright *fib*. She can and did produce phenomena, owing to her natural powers combined with several long years of regular training, and her phenomena are sometimes better, more wonderful and far more perfect than those of some high, initiated chelas, whom she surpasses in artistic taste and purely Western appreciation of art....Thus, while fathering upon us all manner of foolish, often clumsy and *suspected* phenomena, she has most undeniably been *helping* us in many instances; saving us sometimes as much as two-thirds of the power used....And thus she kept on killing herself inch by inch, ready to give—for our benefit and glory, as she thought—her life-blood drop by drop, and yet invariably denying before witnesses that she had anything to do with it. Would you call this sublime, albeit foolish self-abnegation—"dishonest"? We do not; nor shall we ever consent to regard it in such a light.

In this same letter Mahatma K.H. puts on record the Masters' opinion of H.P.B. He says:

You can never know her as we do, therefore none of you will ever be able to judge her impartially or correctly. You see the surface of things; and what you would term "virtue," holding but to appearances, we judge but after having fathomed the object to its profoundest depth, and generally leave the appearances to take care of themselves. In your opinion H.P.B. is, at best, for those who like her despite herself—a quaint, *strange* woman, a psychological riddle: impulsive and kindhearted, yet not free from the vice of untruth. We, on the other hand, under the garb of eccentricity and folly—we find a profounder wisdom in her *inner* Self than you will

ever find yourselves able to perceive. In the superficial details of her homely, hard-working, common place daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depth of that most subtle of mysteries—human mind—and one of her most complicated machines—H.P.B.'s mind—and thus learn to know her true *inner Self*.

But Mr. Sinnett and others failed to appreciate the tremendous sacrifices made by H.P.B. Towards the close of 1884, Mahatma K.H. adopted another line of approach, showing to Mr. Sinnett that it was even to his advantage that H.P.B. should be what she was:

...H.P.B. was hitherto our sole machinery, our most docile agent. Granting that she is all you describe her...still it does not excuse in you the smallest relaxation of effort to save the situation and push on the work all the faster. Deem it, what it is, a positive advantage to the rest of you that she should have been what she is, since it has thrown upon you the greater stimulus to accomplish in spite of the difficulties you believe she has created.

Another angle of vision was shown to Col. Olcott in the letter from which we have already quoted and where he is given the following advice:

One of the most valuable effects of Upasika's mission is that it drives men to self-study and destroys in them blind servility for persons. Observe your own case, for example.

The following extracts are from letters sent by her own Master, Mahatma M.:

Martyrdom is pleasant to look at and criticise, but harder to suffer. There never was a woman more unjustly abused than H.B.

The least we can do for a person who has devoted her whole life to serve us and the cause we have at heart is to preserve her body and health for her whenever she may need it again...for such is the wish of *all of us*...Perish the Theosophical Society rather than be ungrateful to H.P.B.

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## H.P.B. ON HERSELF

[Collated from the writings of H.P.B.]

THE undersigned [H.P.B.] accepts for her views and walk in life no authority dead or living, no system of philosophy or religion but one—*namely, the esoteric teachings of ethics and philosophy of those she calls "MASTERS."*...I am not the kind to be bullied into silence by the tactics of my critics. I always have had, as I now have, and trust ever to retain the courage of my opinions, however unpopular or erroneous they may be considered; and there are not showers enough in Great Britain to quench the ardour with which I stand by my convictions.

Verily, verily, many are called but few are chosen....Who among the many thousands of members does *lead the life?*...I will be asked: "And who are you to find fault with us? Are you, who claim nevertheless, communion with the Masters and receive daily favours from Them; Are you so holy, faultless, and so worthy?" To this I answer: I AM NOT. Imperfect and faulty is my nature; many and glaring are my shortcomings—and for this my Karma is heavier than that of any other Theosophist. *It is*—and must be so—since for so many years I stand set in the pillory, a target for my enemies and some friends also. Yet I accept the *trial* cheerfully. Why? Because I know that I have, all my faults notwithstanding, Master's protection extended over me. And if I have it, the reason for it is simply this: for thirty-five years and more, ever since 1851 that I saw any Master *bodily* and personally for the first time, *I have never once denied or even doubted Him*, not even in thought. Never a reproach or murmur against Him has escaped my lips, or entered even my brain for one instant under the heaviest trials. From the first I knew what I had to expect, for I was told that, which I have never ceased repeating to others: as soon as one steps on the Path leading to the Ashrum of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master, will stand it and come out of the trial victorious; he *who doubts*, the coward who fears to receive his just dues and tries to avoid justice being done—FAILS. He will not escape Karma just the same, but he will only lose that for which he has risked its

untimely visits. This is why having been so constantly, so mercilessly slashed by my Karma using my enemies as unconscious weapons, that I have stood it all. I felt sure that Master would not permit that I should perish; that he would always appear at the *eleventh* hour—and *so he did*. Three times I was saved from death by Him, the last time almost against my will, when I went again into the cold, wicked world out of love for Him, who has taught me what I know and made me what I am. Therefore, I do His work and bidding, and this is what has given me the lion's strength to support the shocks—physical and mental, one of which would have killed any theosophist who would go on doubting of the mighty protection. Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit, and the cause of my success in Occult philosophy.

I am the Mother and the Creator of the Society; it has my magnetic fluid, and the child has inherited all of its parent's physical, psychical and spiritual attributes—faults and virtues if any. Therefore I alone and to a degree...can serve as a lightning-conductor of Karma for it. I was asked whether I was willing, when on the point of dying—and I said Yes—for it was the only means to save it. Therefore I consented to live—which in my case means to suffer physically during twelve hours of the day—mentally twelve hours of night, when I get rid of the physical shell....It is true about the Kali Yuga. Once that I have offered myself as the goat of atonement, the Kali Yuga recognizes its own—whereas any other would shrink from such a thing—as I am doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag uphill a cartload of heavy rocks....

Yes, there are "two persons" in me. But what of that? So there are two in you; only mine is conscious and responsible—and yours is not. So you are happier than I am....

I do not believe in the success of the T.S. unless you assimilate *Master* or myself; unless you work with me and THEM, hand in hand, heart....Yes; let him who offers himself to Masters as a chela, unreservedly...let him do what *he can* if he would ever see Them....Then things were done *because I alone was responsible for the issues*. I alone had to bear Karma in case of failure and *no reward* in case of success....I saw the T.S. would be smashed or that *I had to offer myself*

*as the Scapegoat for atonement.* It is the latter I did. The T.S. lives—I am *killed*. Killed in my honour, fame, name, in everything H.P.B. held near and dear, for this body is MINE and I feel acutely through it....I may err in my powers as H.P.B. I have not worked and toiled for forty years, playing parts, risking my future reward, and taking Karma upon this unfortunate appearance to serve Them without being permitted to have some voice in the matter. H.P.B. is not infallible. H.P.B. is an old, rotten, sick, worn-out body, but it is the best I can have in this cycle. Hence follow the path I show, the Masters that are behind—and do not follow me or my PATH. When I am dead and gone in this body, then will you know the whole truth. Then will you know that I have *never, never* been false to anyone, nor have I deceived anyone, but had many a time to allow them to deceive themselves, for I had no right to interfere with their Karma....O ye foolish blind moles, all of you; who is able to offer himself in sacrifice as I did!

As for myself, who can charge me with having acted like an impostor? With having, for instance, taken one single pie from any living soul? With having ever asked for money, or with having accepted it, notwithstanding that I was repeatedly offered large sums? Those who, in spite of this, have chosen to think otherwise, will have to explain what even my traducers of the Padri class and Psychical Research Society have been unable to explain to this day, *viz.*, the motive for such fraud. They will have to explain why, instead of taking and making money, I gave away to the Society every penny I earned by writing for the papers; why at the same time I nearly killed myself with overwork and incessant labour year after year, until my health gave way, so that but for my Master's repeated help, I should have died long ago from the effects of such voluntary hard labour....

The fact is this: In my position, half-measures are worse than none. People have either to believe entirely in me, or to *honestly* disbelieve. No one, no Theosophist, is compelled to believe, but it is worse than useless for people to ask me to help them, if they do not believe in me....Thenceforth let it be clearly understood that the rest of my life is devoted only to those who believe in the Masters, and are willing to work for Theosophy as They understand it, and for the T.S. on the lines upon which They originally established it.

It is pure nonsense to say that "H.P.B....is loyal to the Theosophical

Society and to Adyar"(!?). H.P.B. is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood....Therefore the degree of her sympathies with the "Theosophical Society and Adyar" depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H.P.B., calling the T.S. *disloyal*, will shake it off like dust from her feet.

As the Editor of *The Theosophist*, I now publicly declare that being no sectarian, following no one's lead, and feeling the profoundest contempt for narrow-minded bigotry under whatever form, the columns of our journal—so long as I edit it—will never be closed against any writer, only because he happens to differ with me on religious or philosophical opinions. Holding Gautama Buddha higher in my veneration than any other religious teacher the world over, I yet publicly, and notwithstanding Buddhist opposition to the Hindu Scriptures—profess a profound admiration for the *Vedas* and the *Vedanta* teaching, simply because I claim an undeniable right of thinking for myself, untrammelled by any divine or human teacher or teaching.

Owing to my normal state of pennilessness, I can only work incessantly and suffer for the Theosophical Society, giving to *Lucifer*, the *Revue Theosophique*, and the writing of books, my services *gratis*. I never have nor will I ever have a penny I can call my own—and do not feel at all ashamed to confess it. But shame on those who, knowing this, slander me by inventing the contrary....I ask for no defence, expect no help, plead for no one's sympathy. I have now given up all hope in human fairness, and lost all faith in better days to come for myself. I am prepared for the worst kind of martyrdom, and would smile in its face. I work for TRUTH, and in accordance with *my* sacred pledge and vows, which I, at least, *will never break*. But I demand, in the name of Humanity, stern justice only, and that I should be judged on *facts*, not on the word of my enemies, none of whom have I ever offended consciously or unconsciously. Personally, I forgive them; but to defend the Theosophical Society I will fight till my last breath.

Bring forward irrecusable, undeniable proofs, all of you who would

kill the Society and crush its faithful servant, H. P. Blavatsky; for gossip and even the most cunning insinuations are played out. The day of shame for those who were credulous and weak enough not to discern truth from falsehood, sincerity from hypocrisy, loyalty from treachery, is perhaps at hand, and when it comes it will be a day of bitter regret for some. Let that honest man whom I have ever wronged arise and denounce me. Let any honourable person, whether man or woman, who thinks that he has become worse in morality through his association with Theosophy—let him point his finger at me. Where is that Fellow whom I have ruined or led astray and where are they whom I have tried to take away from their duty or advised to dishonest action, or, if they lived under the same roof with me, who *if honest*, did not become the better for it? Let such be unearthed and brought forward if possible; then, and only then, proclaim me a FRAUD.

After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, "Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western World from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations, that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as older civilizations have done. In your hands, Brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility. My own span of life may not be long, and if any of you have learned aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the World, and thus to let me see, before I part with this worn-out body, the stability of the Society secured.

May the blessings of the past and present great Teachers rest upon you. From myself accept collectively the assurance of my true, never-wavering fraternal feelings, and the sincere, heartfelt thanks for the work done by all the workers.

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## H.P.B.—THE GURU

STUDENTS of the genuine teachings of Theosophy look upon H.P.B. as their Guru. The implications of this need to be understood. The superb ideal of Guru has been terribly degraded; today there are money-making gurus, order-giving gurus, gurus who make their followers servile slaves. All such are false gurus and the earlier India gets rid of them the better for the country and for Humanity at large.

What is the Ideal of the Guru that H.P.B. held out?

First and foremost, she drew attention to the Great Gurus, from whom she herself learnt. She taught of the Race of Buddhas; she spoke of the endless, ever-lengthening chain of Teachers—Guruparampara; not of the ordinary line of Gurus, but of the real Line that went back to the very Fathers of the human race who taught infant Humanity. She was the Messenger of those Real Gurus—the present Custodians of the most ancient Wisdom-Religion, not thousands but millions of years old. She taught us the Way to those Real Gurus—the Living Mahatmas.

Next, having acquired knowledge from the Masters, having duly tested it by her own experience and insight, when she began to teach she made no distinctions. She said that Theosophy was for all—for young and old, for rich and poor, for men and women, for the simple-minded as well as the learned, for the good as also the wicked. In this H.P.B. was like Jesus who did not recoil from teaching fishermen and bringing consolation to the prostitute. One Judas ranged himself against Jesus, but H.P.B. was betrayed by several Judases. Even today, in the ranks of the students of Theosophy there are all kinds and types and each receives of the Light according to his own capacity. She only asked for one condition from the learner, that he "learn with earnest devotion and assiduity."

Those who took her advice and began to learn, invariably received the Teaching which is the foundation of Theosophic life—Self-reliance, dependence on one's own Soul. Servility to persons, however high or holy, is *not* the Path of the Spirit. In India especially, blind obedience and abject servility are demanded by self-styled gurus—such are false gurus. H.P.B. taught what Manu proclaimed: "Other-dependence is misery; self-dependence is happiness." In this she was like the Buddha who asked his Bhikkhus to look to the Dhamma for the light and to work out their own salvation with diligence. H.P.B.

gave the knowledge, and the rest was left to the learner. She did not say, "Follow me"; she said, "Follow the Path I show, the Masters that are behind."

But, because she taught all and kindled in them the light of their own souls, it must not be understood that she did not give more knowledge to those who proved themselves worthy. To those who ardently practised soul-life, she gave special instruction—like the great Shankara who taught the Brahmins. But, even to them she taught that the Way to the Guru begins within oneself.

As a Guru, H.P.B. ever pointed to the knowledge that brings guidance in every event of life. She did not tell her pupils, in answer to their questions, to do this or that, but ever pointed to facts and truth and to the principle applicable. In this she was like Krishna who ever laid down principles. He did not order Arjuna to do this or that, but ever and always he gave principles of soul-science, which opened Arjuna's eyes and enabled him to act correctly. Krishna's final advice to Arjuna was: "Act as seemeth best unto thee."

Such was H.P.B.—compassionate and helpful to all, like unto Jesus; engendering self-reliance and soul-dependence, like unto the Buddha, by disseminating general knowledge; erudite like Shankara, ready to give her heart-secrets to those who proved worthy and ready; and finally, like unto Krishna, patiently pointing to and expounding the principles to be applied in matters exoteric or esoteric. Such was our Guru, nay such *is* our Guru—for H.P.B. is one of the Company of Immortal Ones who serve the Race, cycle by cycle, yuga after yuga. To the Fraternity of those Great and Perfected Gurus we bow down, trying to prove ourselves worthy of relationship with Them, saying to Them—You are our father and mother, our friend and kin, our knowledge and wealth, our all in all.

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I CARE everything for the unsectarianism that H.P.B. died to start,  
and now threatened in its own house.

—W. Q. JUDGE

## IN DEFENCE OF H.P.B.

Whether I am right or wrong, I am *made out wrong*. Because I am *one too many* on this earth, that's all.

—H. P. BLAVATSKY

ONE hundred years after H.P.B. dropped her mortal coil, she is as much a mystery as while she lived in the full light of publicity. She has been doubted, derided and calumniated through the years as few others have been. Yet, in spite of the constant stream of assaults upon her, the Light that was H.P.B. continues to illuminate the paths of many. The very fact that her detractors exist even today goes to show that H.P.B. is not dead and gone, that she continues to be a vibrant, living Force in the world—a Force which has had its impact on countless human hearts.

No one who is familiar with the history of the present Theosophical Movement can fail to have wondered at the glaring contrast between the picture of H.P.B. as revealed by her own writings and the narratives of her friends and colleagues, and the H.P.B. depicted by her enemies and slanderers. The two characters are utterly inconsistent and it is one of the minor puzzles of history how both can have been attributed to the same individual.

We must always bear in mind that what is inconsistent with a proven truth cannot itself be true; and the stories—for the most part repeated on the merest hearsay—detrimental to H.P.B.'s reputation, which have been revived time and again, are entirely inconsistent with the great mass of well-attested and substantiated facts.

The charges brought against H.P.B. relate to all sides of her character and every period of her life. According to the legend, her whole career, from the day that she left Russia as a young girl, was a long series of scandalous adventures. To put the case in a nutshell, she is made out to be an immoral, dishonest and unscrupulous person; and her Theosophy an invention. Her phenomena, for those who have relied on Dr. Richard Hodgson's judgment, were all fraudulent; her Masters myths, and their letters forgeries. The Hodgson charges, being more definite and relating to matters less inaccessible in time and place, are more easily met than the legends, derived from Russian sources, which purport to describe her life in the years prior to her arrival in America in 1873; and have been effectively analysed and

replied to on various occasions. It has been proven that Dr. Hodgson's claim to have investigated the Blavatsky phenomena was groundless, for he neither saw any of the phenomena for himself nor did he invite the evidence of H.P.B. herself. All he did was to collect statements from her avowed enemies and to build conclusions on them. At best this Report is an *ex-parte* judgment delivered not from the bench, but by the attorney for the prosecution. A new study of the case, however, has made the Society for Psychical Research come forward with a public admission that "Madame Blavatsky was unjustly condemned."

But the older and more extensive class of slanderous stories needs to be subjected to systematic and detailed criticism from the point of view of the defence. This might have been done in the year 1891 had not the death of H.P.B. brought automatically to a close the libel action she had launched against the *New York Sun*. This newspaper had in July 1890 published a long attack on H.P.B., in which a whole long series of charges and slanderous stories were detailed—seven closely printed columns of them covering the period from 1857 onwards. Proceedings for libel were immediately instituted and were pending in May 1891 when H.P.B. died. In an interim report of the progress of the action, published in *The Path* for March 1891, we are told:

The *N.Y. Sun* put in a long answer to Mme. Blavatsky's complaint and her lawyers demurred to its sufficiency as a defence. That question of law was argued...in the Supreme Court, and on the argument the lawyers for the *Sun* confessed in open court their inability to prove the charge of immorality on which the suit lies, and asked to be allowed to retain the mass of irrelevant matter in the answer....Judge Beach sustained Mme. Blavatsky's objection and ordered that the objectionable matter be stricken out.

Although under no legal obligation to do so, the *Sun*, by that time fully convinced of the injustice of its attack on H.P.B., in September 1892 withdrew the charges in an editorial, and printed a long article by W. Q. Judge eulogizing her lifework and character. (See *U.L.T. Pamphlet No. 14.*)

In addition to the slanders included in the *New York Sun's* indictment and retraction, there were others of the same general type, which were printed in *A Modern Priestess of Isis* by V. S. Solovyov in 1893. This book, the tone and method of which are open to grave critical

objection, contains, *inter alia*, a letter alleged to have been written by H.P.B. as a "confession" of her guilt in regard to certain charges, but which, even in Solovyov's untrustworthy translation, is obviously not a confession but a denial in rather hyperbolic language.

Inasmuch as all the slanders we have been discussing relate to a period earlier than 1873, and as some of them are concerned with things that are supposed to have happened in such places as Russia, Turkey and Egypt, the difficulty of *proving* them to be untrue will be apparent. It should not be necessary to do so, for in every system of equity the burden of proof is upon the accuser, and the accused person is held to be innocent until proved guilty; but, when a prominent individual, especially if he or she be the champion of an unpopular cause, is slandered, this fundamental rule of justice is apt to be disregarded, and we have the proverbial saying that if enough mud is thrown, some of it will stick.

It is safe to say that none of the libels on H.P.B. can be proved, and those that cannot be demonstrated to be false, can be shown to be extremely improbable. But, despite this, there are people who will still think that so much smoke shows there must have been some fire; that there must have been some foundation of fact for so imposing an edifice of fancy. Perhaps the best way in which this attitude may be met is to account for the slanders by showing how and why they became current. In order to do this, it will be necessary to refer briefly to H.P.B.'s environment in Russia, where many of the slanders were launched, and to certain phases of thought in America, India and elsewhere, where every gibe, every libel, every attack on H.P.B. was eagerly accepted and circulated.

To begin with, it must be remembered that H.P.B. was utterly unconventional and indifferent to what people thought of her. Her very freedom from some of the ordinary attributes of humanity, her contempt for shams and the merely outward respectabilities, led her at times into saying and doing things which she would have sedulously avoided had she really been the cunning and selfish schemer we are asked to believe her. While H.P.B. was thus, the environment into which she was born was in violent contrast. Her mother was a member of the most exclusive and conservative circle of the old Russian aristocracy, and her father a military officer of a noble German family long settled in Russia. In that now vanished Russian

*ancienne noblesse*, we can picture on the one hand elements of the narrowest primness and propriety, and on the other much dissoluteness and decadence. What could such a society, in the mid-19th century, make of a portent like H.P.B.? In England at that period a woman who rode on the top of an omnibus was considered "fast"; and forty years later, in the 1890's, a woman bold enough to wear knee breeches for cycling was jeered at and abused, and if she was bold enough to smoke in public, she was at once ostracized, while if she used lip salve or face powder, she was dubbed forthright a "painted Jezebel." What then must a still narrower and more primitive society have thought of one who left home and husband to go a-voyaging, unchaperoned, into outlandish places, and generally assumed all the liberty of action which then was held to be the sole prerogative of the male sex? Can we not imagine the spiteful cackle that must have gone the rounds of the drawing-rooms and mess-tables of St. Petersburg and Odessa? Would not such a challenger of conventions have been believed to be capable of anything? "Have you heard the latest about that Blavatsky woman? So-and-so saw her in Constantinople riding in a circus, or in Cairo living with a man, or in Athens running a drinking bar, or in Timbuctu, or where you will?"

That none of this cycle of legends were believed by H.P.B.'s nearest relatives, who remained to the end in close and affectionate touch with her, should be sufficient indication of their origin in mere gossip. Some distant connections, like Witte, on the other hand, who were never in close touch with her, seem to have swallowed them, just as many people today are ready to welcome piquant scandal when told of slight acquaintances and distant relatives, which they would immediately denounce as false and incredible if related of someone they really knew and loved.

This theme might be developed at length, but enough has been said to show that in a society like that of the Russian upper class in the mid-19th century, a woman such as Madame Blavatsky *must* necessarily have served as a peg on which to hang all sorts of scandalous anecdotes. So much for the origin of the older cycle of stories. Now let us glance at the conditions in which they and subsequent accusations of fraud found currency.

It is not easy at the present time when all the beliefs, once considered axiomatic in religion and science, either are wholly

discarded or are in the melting-pot, to realize the hard-and-fast dogmatic frame of mind which was well-nigh universal in the West in 1875. In that cocksure age, the battering of the critics had as yet made no decisive breeches in the citadel of orthodox Christianity. What is now the creed of the ordinary educated Protestant would then have been pilloried as rank infidelity. Even the Roman Church no longer stresses doctrines repugnant to the spirit of the present age; but a century ago, Christians generally found no difficulty in accepting the horrible doctrine that people were condemned to an eternity of hell-fire by an all-merciful and loving God!

The scientific opponents of Christianity were quite as dogmatic in their materialism. They believed with no shadow of doubting that the universe was a mechanism like a more complex steam engine, and that Dalton's atoms were the ultimate reality.

Then there were the Spiritualists who took refuge from the rival dogmas of religion and science in a new set of hard-and-fast beliefs. They found at once rest for the mind and comfort for the heart in the assurance that the personalities of the dead survived and could communicate through mediums.

There were no half lights in those days; all was certain and sharply defined.

And then came H.P.B. with a challenge to all the rival camps that could not be ignored. The Spiritualists were the first to listen and to be upset. The publication of *Isis Unveiled* and the well-vouched reports of occult phenomena taking place in New York created a new situation for them. They were used to opponents who denied altogether the reality of what occurred at their séances and also to those who ascribed all of it to the wiles of Satan. Such contentions did not disturb them, for they had convincing evidence to set against the first group of hostile arguments, while the theory of Satanic intervention could be annoying only to those who believed in Satan. But here was one who, while admitting the genuineness of the séance-room phenomena, not only explained them in a wholly unacceptable and, be it said, uncomfortable way, but was said herself to be able to repeat many of them at will. *Isis Unveiled* was like a stone thrown at the Spiritualist hive and the bees swarmed out to sting the rash intruder. At all costs she must be discredited that the cherished beliefs she challenged might be maintained. And so old slanders were revived

and new ones put into circulation.

One who can advance reasons for his theories of life will always be prepared to meet objections by argument; but when beliefs held irrationally are challenged, their holder invariably gets angry and tries to defend his darling illusions by assailing the personal character of his opponent. The American spiritualists reacted in this way to H.P.B.'s criticisms in 1877 and the years that followed; but it was not until the Indian phase of her career that the ranks of her enemies became reinforced by the weight of orthodox Christianity.

Prior to the arrival of the Theosophical delegates in Bombay in 1879, the missionaries had had things all their own way. With the prestige of the governing race behind them, they could persuade themselves that Brahmanism, being the creed of an "inferior" race, was necessarily an inferior religion, inevitably doomed in the course of time to be replaced by Christianity. Accordingly, when *The Theosophist* was started and an active movement for the revival of the native religions in their primitive purity set on foot by a group of Europeans with Indian associates, the missionaries recognized the danger to their racial and religious dominance, and adopted the time-dishonoured tactics of blackening the reputation of their leading opponent as a preliminary to driving her and her Society out of the field. In the belief that a critic of their views must necessarily be a bad person, whose elimination as a controversialist must be sought by any and every means, the missionaries and their supporters seized eagerly on every rumour damaging to H.P.B. and used it as a weapon against her. It was the bait of a sum of money paid them by the missionaries at Madras that induced the Coulombs to betray their trust and their benefactress by supplying faked documents as "evidence" of her supposed frauds.

While both Spiritualists and orthodox Christians had what seemed to them to be urgent reasons for defending their pet doctrines by attacking H.P.B., the Materialists had, from their point of view, an even stronger case against her. If her phenomena were genuine, then their materialism must needs be untrue: the alternative was simple and obvious. The convinced old-fashioned Materialist was compelled to reject, as the product of mere trickery, *all* phenomena incapable of being reproduced in a chemical or physical laboratory. To him, the people responsible for such happenings were simply cheats, and, as

such, capable of any kind of mean and disgraceful conduct. The Materialists were therefore quite as ready as the Christians and the Spiritualists to believe and pass on whatever they heard to the discredit of H.P.B.

It therefore appears to have been inevitable that a person with the strongly marked individual characteristics of H.P.B., a woman moreover, and one utterly unconventional and careless of public opinion, should have been the butt of malicious tongues. But when such a woman came as a breaker up of grooves of thought and as the bearer of irrefutable testimony against the religious and scientific orthodoxies of the day, it would have been nothing less than a miracle if she had escaped the calumnies of those whose personal complacency and dearly held errors were threatened by her teachings.

By what magic did H.P.B. not only survive, but survive triumphantly, against great odds? By the simple magic of loyalty to truth, loyalty to her own Gurus, and loyalty to the Cause to which she had consecrated her life. Treachery and disloyalty from co-workers, and virulent and bitter attacks from the enemies of Theosophy, did not deter her from finishing her work, which proclaims its and its author's triumph. Her Teaching has withstood the searching analysis and the critical probing of some of the best minds of the last century and of ours, and the open-minded and dispassionate cannot but admit that it is above censure. It is significant to note that attacks on H.P.B. have generally centred round her personality, rarely round her Teaching. And it is in her Teaching, which possesses the power to stir our consciousness to its very depths, that she lives today.

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THROUGHOUT the life of H. P. Blavatsky, one trait stands forth impressively: her absolute and untiring devotion to Theosophy and the Theosophical Movement, even over and above the Theosophical Society. Her letters cannot be read without this fact being driven home again and again—and many of her letters have been written in the very blood of her heart—that it was Theosophy as it had been taught to her by her Masters, and the Theosophical Movement, which she had been sent to inaugurate—which lay at the core of her work.

—*Theosophical Scroll*, February 1933

## IN THE LIGHT OF THEOSOPHY

Where did *Homo sapiens*, man as we know him, evolve? Anthropologists are divided in their opinion. One school of thought believes that he originated in Africa, from where the species spread throughout the Old World. According to another school of thought, humans appeared more or less simultaneously in Africa, Europe and Asia. The debate still rages.

According to an article by Chris Stringer, head of the Human Origins Group at the Natural History Museum, London, the debate hinges on fossil evidence in various parts of Asia and Australasia (*New Scientist*, November 17, 1990). The conclusion drawn from study of these fossil records is that even if our true ancestors originated in Africa, "Asia must have been the primary dispersal centre for the subsequent radiation of modern humans around the rest of the world, and the place of origin of many of the behavioural innovations that this dispersal would demand."

"Where did the first man live?" asks H.P.B. in *The Secret Doctrine*. She goes on to give the hypotheses advanced by the scientists of her day:

Some Darwinists say in Western Africa, some in Southern Asia, others, again, believe in an independent origin of human stocks in Asia and America from a Simian ancestry (Vogt). Haeckel, however, advances gaily to the charge...."In all probability it (the transformation of animal into man) occurred in Southern Asia, in which region many evidences are forthcoming that here was the original home of the different species of men. Probably Southern Asia itself was not the earliest cradle of the human race, but LEMURIA, a continent that lay to the south of Asia, and sank later on beneath the surface of the Indian Ocean."...Of the above speculations, the only one of any worth is that referring to Lemuria, which was the cradle of mankind—of the physical sexual creature who materialized through long aeons out of the ethereal hermaphrodites. (II, 679-80)

There was...neither Africa nor the Americas, still less Europe in those days, all these slumbering yet on the Ocean floors. Nor was there much of present Asia; for the cis-Himalayan regions were covered with seas....The immense Continent Lemuria...once reigned supreme over the Indian, Atlantic, and Pacific Oceans. (II, 327)

Most of Asia issued from under the waters after the destruction of Atlantis; Africa came still later, while Europe is the fifth and the

latest—portions of the two Americas being far older. (II, 606 fn.)

For a student of Theosophy, the attempt to pin down the origin of man to any one place seems futile, knowing as he does that seven human groups appeared simultaneously on seven different portions of the earth, coming over to it from other globes of an older chain. These groups represented seven hierarchies or degrees of unfoldment that the evolving Monads had reached by reason of prior Karma. The archaeological and anthropological discoveries that are being made in quick succession in different parts of our globe might ultimately lead scientists to accept the polygenetic origin that the Secret Doctrine has claimed for man; and incidentally also bring to light the fact that savagery and civilization have always co-existed.

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The international seminar on "Kala / Time" organized by the Indira Gandhi National Centre for the Arts in New Delhi recently drew an enthusiastic response from scholars all over the world. India, all participants agreed, was the ideal venue for a discussion on time. The question of the consciousness and nature of time has baffled philosophers, writers and scientists down the centuries. Indian thinkers have contributed greatly to an understanding of the many nuances of this theme. Thus, while the week-long seminar endeavoured to explore multiple notions and dimensions of time, most participants harked back to ancient times and tomes in their presentations, and almost inevitably Indian thought and philosophy crept into these discussions. (*Span*, February 1991)

Some of the papers highlighted the fact that the ancients understood the linkage between time and space without the benefits of the tools of modern science. John M. Malville, professor of astrophysics at the University of Colorado, U.S.A., spoke on "Myth and History: The Impermanence of Time." The basic tenets of astronomy, he said, the belief in an expanding universe whose creation took place some 15 billion years ago, bear similarity to the metaphorical exploration of Hindu cosmology, which speaks in terms of expansion of the universe from a void of chaos.

The myths of India [Malville said] are threaded with insights about the fragile and uncertain nature of time. In the dark waters of chaos enclosed by *Vritra*, time did not flow until Indra hurled his

thunderbolt, an arrow of time, and allowed the waters of creation to flow and the sun to be born. At the end of each *kalpa*, after every process has run its course, the structures of the universe experience total annihilation and the universe becomes a shoreless ocean sunk within the timeless night. The three worlds lie in darkness within the solitary cosmic sea, and Vishnu sleeps.

In his paper on "Creative Process: Maya," Edward C. Dimock, Jr., head of the South Asia Language Center of the University of Chicago, delved deep into Indian and Indo-American research on the relationship between the finite and the infinite. His points of reference ranged from mythology to quantum physics.

The world [said Dimock] is a superposition of possibilities while our experience of it is as a sequence of actualities....Time seems to be a limited human way of ordering states of being, and if simultaneity, or the identity of that which we call past, present, and future, is reality, separation in space/time is unreality.

What scholars are saying today about the concept of time was touched upon in "In the Light of Theosophy" for October and December 1990.

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Rhythm appears to characterize every life process. Studies by Norwegian and French scientists now offer firm evidence that the body's daily, or circadian, rhythms could be used to advantage for improving cancer treatment. Circadian rhythms govern the rate at which healthy cells divide. Anticancer drugs kill healthy cells as well as tumour cells, causing many problems for the patient, such as susceptibility to infection. However, if administered at particular times of day or night, these drugs may prove much more effective, say the researchers. (*New Scientist*, September 8, 1990)

Two separate studies support the theory that certain anti-cancer drugs should be given when healthy cells are dividing most slowly, while others should be given when detoxifying enzymes in the normal cells are most abundant. By timing drugs in this way, fewer healthy cells would be killed.

Among the theories presented to explain the underlying basis of the body's rhythms, one is that there is a chemical cycle in cells, keyed to several biochemical reactions involving the production of energy. All

the complex timing mechanisms involved in biological systems are thus reduced to the cell level.

While most scientists are seeking for an explanation of the timing mechanisms within all living beings at the biochemical level, perhaps the more intuitive among them may be led toward a non-mechanistic theory of causation. Where there is life, there is consciousness or intelligence; and as life is everywhere, so is consciousness-intelligence. Every atom is an "independent entity" and every cell a "conscious unit." H.P.B.'s article "Psychic and Noetic Action" (reprinted in *Raja-Yoga or Occultism*) throws further light on this question of the cell's consciousness and memory—or call it instinct.

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Musico-therapy has aroused a lot of interest worldwide as a supportive discipline to the tangible line of treatment. How the Nagjee Memorial Hospital in Nashik has implemented this therapy with success is the theme of an article in *Express Weekend* for March 2. Music, it has been found, creates a peaceful atmosphere; and, under its influence, patients experience a sense of relaxation and well-being that contributes towards their speedy recovery. It puts them in a better frame of mind, and that is half the battle won along the road to recuperation.

Recent studies indicate the benefits of music even at the embryonic stage. Expectant mothers exposed to music benefited not only themselves, but also the child to be born.

Music and rhythm are closely related, and rhythm is the very heartbeat of our lives. As the article puts it:

In Hindustani music, for instance, the *madhya laya* (tempo) corresponds to the human heart beat. Thus, our very existence is rooted in rhythmicity. The cyclic nature of our biorhythm is but an echo of the cyclic phenomena we observe in Nature. As day follows night, as seasons change in cycles, as tides ebb and flow, so also, as the immortal bard observed with deep perception, "there is a tide in the affairs of men." Man, in fact, apes Nature itself. Hence, naturally, music has an important place in his very existence. The medical profession is now accepting with growing conviction that music could prove beneficial to man through sickness as well as health. The tranquillizing effect of music has already given it a role in the treatment of mentally disturbed patients and in psychosomatic disorders.

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# THEOSOPHICAL PUBLICATIONS

## By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.  
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.  
INDEX TO THE SECRET DOCTRINE  
THE THEOSOPHICAL GLOSSARY  
TRANSACTIONS OF THE BLAVATSKY LODGE  
THE KEY TO THEOSOPHY  
THE VOICE OF THE SILENCE  
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS  
RAJA-YOGA OR OCCULTISM  
SHE BEING DEAD YET SPEAKETH  
THE ESOTERIC CHARACTER OF THE GOSPELS  
A BOOK OF QUOTATIONS

## By William Q. Judge:

THE OCEAN OF THEOSOPHY  
LETTERS THAT HAVE HELPED ME  
THE BHAGAVAD-GITA  
NOTES ON THE BHAGAVAD-GITA  
THE YOGA APHORISMS OF PATANJALI  
VERNAL BLOOMS  
THE HEART DOCTRINE  
ECHOES FROM THE ORIENT  
AN EPITOME OF THEOSOPHY AND THEOSOPHY GENERALLY STATED  
A BOOK OF QUOTATIONS

## By Robert Crosbie:

THE FRIENDLY PHILOSOPHER  
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY  
UNIVERSAL THEOSOPHY  
A BOOK OF QUOTATIONS

## Other Publications:

LIGHT ON THE PATH  
THROUGH THE GATES OF GOLD  
THE DHAMMAPADA  
THE LIGHT OF ASIA  
SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING  
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY  
THE ETERNAL VERITIES  
THE TELL-TALE PICTURE GALLERY  
STUDIES IN "THE SECRET DOCTRINE" (BOOKS I AND II)  
LIVING THE LIFE  
THE BUILDING OF THE HOME  
"THUS HAVE I HEARD"  
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE  
U.L.T.—ITS MISSION AND ITS FUTURE  
TEXTS FOR THEOSOPHICAL MEETINGS  
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"  
U.L.T. PAMPHLET SERIES, NOS. 1-36  
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

# The United Lodge of Theosophists

## DECLARATION

**T**HE policy of this Lodge is independent devotion to the cause of Theosophy without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the Philosophy of Theosophy, and the exemplification in practice of those principles through a truer realization of the SELF, a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult or sect, yet belongs to each and all."*

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Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.